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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, MARCH 14, 1901. NUMBER 2

A Book of Common Worship

Prepared Under the Direction of the

NEW YORK STATE CONGRESS OF RELIGION

By a Committee on the Possibilities of Common Worship.

SCRIPTURE READINGS, PRAYERS, HYMNS.

Published by
G. P. PUTNAM'S SONS,
New York.

16mo. pages. Cloth, $1.25

Mailed on Receipt of Price by

Unity Publishing Co.,
3939 Langley Avenue,
Chicago.

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UNITY

VOLUME XLVII. THURSDAY, MARCH 14, 1901. NUMBER 2

It is interesting to note the splendid success of the Universalists in their efforts to raise "a twentieth century fund," to increase the efficiency of their church. The amount grows at the rate of two or three thousand dollars a week. These apostles of the *largest hope* are peculiarly well fitted at present to do a constructive work. They are weighed down with very little useless theological baggage, while their cultivation of religious sentiment gives them an abundance of motive power.

To many the announcement that Plymouth church, Brooklyn, has, under the direction of Dr. Hillis, added a lunch to the evening sermon will seem strange and startling. How shall we figure out the ecclesiastical equation: Sermon plus sandwich equals crowded house? Or: Low spirituality plus high appetite equals church prosperity? Or: Piety plus pie equals increased pew rentals? Or: A full heart plus a full stomach equals salvation? However this may be, the good doctor will probably see a miraculous multiplication of applicants rather than of loaves and fishes.

Our dear friend, Mr. Chadwick, has an illuminating letter in a recent *Christian Register* on "Unitarian Temperature." Like other religious folk, some Unitarians are cold and some are warm. But whatever may be true of them as a body, it is true that the enthusiasm behind the creed is the chief thing. An idea does not make its way in the world in proportion to its rationality, but rather in proportion to its vitality. Not its intellectual size, but its momentum is the chief cause of growth. Liberals have been slow in learning that a first-class philosophy and a second-class enthusiasm are not worth so much to the world as a third-class creed and a first-class enthusiasm.

It is well to make a clear distinction between "commerce" and "commercialism." It is a distinction with a difference that the American citizen has recently forgotten. The praises of trade as the one great civilizer have been loudly sung during the last year. Much that has been said in this connection is true of legitimate "commerce." The free market on its own merits is a school of civilization. Business enterprise in its normal state is productive of many moral benefits. But the "commercialism," of which we hear so much today, is a radically different affair. It roots in coarser ambitions; it operates by more selfish methods; and it produces a different harvest. To use bayonets to force trade regardless of the rights of others, to forsake our principles of freedom and equality to enlarge our markets, to put behind us our word of honor as a nation and pursue a policy simply because it will help our business interests, to measure the prosperity of our land by the millions of subjects compelled to buy our goods, and to justify the nullification of our constitution because it will keep our factories running: this is a "commercialism" that tends to barbarize rather than to civilize.

The peculiar action of some Chicago ministers in laying a wager upon their success as revivalists is certainly a sensational incident, which reminds one more of the methods of speculation than spirituality. It seems more appropriate to the stock exchange than the church of Christ. If we put aside all questions of taste and ethics, we may find here food for reflection respecting revivals in general. It is generally admitted that the old revival method is now comparatively fruitless. Its appeal to fear; its contagious excitement, more physical than spiritual; its elaborate machinery for forcing conversions,—all these things produce but little effect in these days, although the modern revivalist says more about love than his predecessor, still this peculiar "work of grace" does not prosper as in former times. This indicates the necessity for a change in religious method. Mr. Moody saw this, and he turned his attention more and more *to education.* But to build itself up the church must carry its work back to the early years of childhood. Only the Sunday-school can reclaim what the church has lost and what the revival cannot any longer provide. But to do this the Sunday-school must be vastly improved; its study of the Bible must be more natural, human, and rational; while it must stand more for the religion of Jesus and less for the theology of the creeds.

And the work of the Sunday-school will not be enough. Back of the Sunday-school lies the home. It is not probable that Sunday-school piety or efficiency will rise much higher than the religious life of the family. If parents take little or no interest in the Sunday-school its work will be imperfect and its influence temporary. The child needs here not only the approval, but the example and companionship of the parent. If the lesson and atmosphere of the Sunday-school are not reinforced and enriched by the family life, the seeds thus sown are likely to be choked by weeds or devoured by the birds of the air. When parents begin to realize that "religious nurture" is of supreme importance, then they will insist that their children have as a Sunday-school teacher, not the first girl who volunteers to sit by and pass away the hour, but some one both wise in thought and rich in life, with a spiritual vitality to impart. We need "Fathers and mothers" clubs to grapple seriously with this vital problem of religious training in the home. Parents are under a heavier obligation to give their children the best religion that they have found than they are to give them the best geology or chemistry that the schools afford. But so-called liberals in religion are sinners in this respect above all in the land.

They freely send their children to Sunday-schools to be taught what they despise or reject.

Optimism and Pessimism.

It is well to be an optimist, if our optimism does not paralyze enthusiasm and endeavor. It is a misfortune, however, to consider the world so very good that it cannot be made better. Optimism may be a very bad thing, if it makes us indifferent to sin, and suffering, and sorrow; if it stops with the "goods" of the markets and neglects the *moral good*. The important point is: By what measure do you reach your optimism? By the trade balance or by the character standard? There is a swelling of pride and purse that is not real growth, but malignant inflammation. The only optimism permissible is that which sees a surplus of spiritual good in the world and inspires us to heroic efforts to enlarge that surplus.

It is well to be a pessimist, if our pessimism does not make us feel that the world is so hopelessly bad that it cannot be reformed or improved. Pessimism is the worst mood of life, if it shuts our hearts and restrains our hands; if it leads us to ignore progress and to discourage efforts for amelioration and advancement. To brood over the evils of human society and assume that these defects are beyond remedy is to multiply sin and intensify suffering. The only pessimism permissible is that which makes us keenly alive to the miseries and wrongs of humanity and organizes us in strenuous enterprises to conquer hate by love and cure misfortune by justice.

We have just heard a great deal about the wonderful achievements of the past century. Its progress was multiform and marvelous. What a story of inventions! But is there more conscience behind these mere tools of life than worked through the old agencies and implements? What a story of discoveries! But has man a nobler reverence for the discoverer: Does he feel in equal measure the deeper rootag and vaster prospect of himself as a soul? What a multitude of luxuries! But has the luxury of self-sacrifice grown with equal rapidity? A great outburst of sympathies, lighting dark places, bearing burdens, lending a helping hand, wiping away tears, and spreading friendship and appreciation! But has that old basic virtue—a stern and exacting justice—increased at a parallel rate? The praise of the times that we hear so loudly sounded is too often pitched to a low key of coarse materialism and sordid commercialism.

The Collapse of Conscience.

An engineer recently remarked: "We shall have to rebuild all the bridges on our line of railroad the coming summer. The old ones would collapse under the weight of the new cars that are to be double the size of those formerly run on our line." Apt illustration of what has already happened to a marked degree in the social and political world: The village conscience has gone to pieces under the metropolitan stress and strain! A moral sense that was adequate for simpler conditions has collapsed under the heavier burdens of modern life. The complexity of our problem has outgrown the ethical evolution. Our fortunes have increased faster than our moral resources. Temptations have outrun the growth of moral sentiment. The life-traffic is too heavy for the life-bridges. To be as good an alderman as his predecessor a generation ago, my neighbor must have vastly more moral capital. He must be able to resist the bribes of contractors and promoters in quest for franchises, who were then almost unknown.

But worse than this: Not only have burdens and temptations increased with very much greater rapidity than the growth of moral power, our spiritual resources have actually diminished. Not only are the new cars heavier, the bridges are weaker from the decay of prop and brace. Religious conviction has lost much of its authority and strenuousness. The church no longer commands; it argues and pleads. The home does not give that vigorous moral training which it once provided. The press amuses and instructs, but it seldom arouses and leads. Literature too often takes us into the sewer rather than to the heights. The precious institution of Sunday no longer safeguards the common sanctities as formerly. Let us not exaggerate. The people are not all bad. In some directions there have been decided gains for morality. But outside some departments, like the postoffice, there has been a plunge downward in the ideals and methods of the men in public life in America.

When we make up the balance sheet of the past hundred years or take stock for the business of the coming century, we must take account of our gains and losses in righteousness. And there are some pretty black facts staring us in the face. The horrible brutality of our frequent and increasing lynchings and burnings at the stake; the alarming number of murders—one annually to every thousand families in many states; the almost incredible growth of divorces,—these facts make an awful record. Who can describe the evils of the saloon? Not less alarming is the spread of bribery. The bribe-giver and the bribe-taker stand at many a ballot box; and they stand there with no shame and little censure. They stalk brazenly through public assemblies from village council chamber to legislative hall. The marks of their infamy brand many a brow from alderman to United States senator.

When Senator Ingalls ridiculed the Golden Rule a few years ago everybody shouted "Shame!" Today men prominent in our official affairs openly advocate breaking the most solemn pledge that any nation ever gave—our word of honor to Cuba! The pulpit is dumb; the religious press is silent; only here and there a metropolitan editorial blazing with a lonely flame of fiery indignation that ought to be universal! We rub our eyes and pinch ourselves to see if we are awake and in America or in the nethermost depth of hell, with Satan and his blackest demons!

What shall we do? Shall we lapse into despair, fold our hands, and admit that the battle is lost? No; not for one moment shall we give place to this devil! The public conscience may have collapsed for the passing day, but the moral universe is not in collapse.

Our moral capital may be inadequate for the current problems of life, but God will somehow provide the needed surplus. A horrible abyss seems opening at our feet, but underneath it are the Everlasting Arms. God is not dead, nor defeated! It means ruin, if we ignore these facts. It means worse ruin if we despair. We do not face a finality; we are passing through a transition. To see the facts and coöperate with God means final victory. One thing we must do: We must get out of this fool's paradise of complacency. We must realize that something more is needed for the permanence and progress of civilization than religious indifference, a smattering of science, and mere material comforts.

What can we as individuals do about it? Nothing at all some will say. The better answer is: Something supremely necessary if not everything. However much we may be able and anxious to do, a large faith in Providence is needed in such a crisis as that through which we are passing. The greatest medicinal agent applicable to these social sores is human experience itself. The inherent forces of society are curative. There is a fundamental tendency to recovery in the body politic. In the discipline of tears incident to misfortune, in the remorse and repentance that comes to the community as to the individual, in the reaction from the surfeit of luxuries to the sober realities of life, in the realization that there are greater things than markets, in the reassertion of those spiritual ideals that have in the end commanded all centuries, by ways only known to God, but sure to open, and by leaders only provided by Providence, but certain to arise, the temple of life shall be cleansed and our birthright of justice and freedom shall be preserved.

That is God's part. Our part is to see that the one thing needful for our country is a masterful enthusiasm for a great moral cause. We must lay hold of this supreme enthusiasm in which roots fearless heroism and unconquerable enterprise and infinite self-sacrifice. We need a new theory of life values. We have rated the mere discovery of facts too high. A truth merely held in an academic hand will cheer or reclaim no wandering or wayward soul. The truth fed to the altar flame of the heart alone moves the world. We are weak in spiritual motives and these are not the product of merely intellectual activity. When conscience collapses, life itself tumbles into ruins, and no scientist alone can restore the fallen temple.

The everlasting truth must be burned deep into the mind and heart of America—calamity or chastening may be needed to do it—that righteousness alone is blessedness. What matters it if my neighbor does know all about sun spots but has no zeal for a spotless character? The safe citizen is not the one who comes to the polls well informed in history, but he who comes with abundant integrity. The best representative in the legislature is not the most cunning demagogue with a convenient price for his vote, but the patriot whose honor is priceless. The lesson for us to lay to heart is this: It is vastly more important that we have an increase of conscience than an increase of wealth or knowledge. Most of all, we need those sublime ideals of the spirit,

> "Which bind the strength of Nature wild
> To the conscience of a child."

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

RICHARD WATSON GILDER.

Born at Bordentown, N. J., Feb. 8, 1844. Studied at Bellevue Seminary in his native town, and served in Landis's Philadelphia Battery during the Confederate invasion of Pennsylvania. Editor-in-chief of *Scribner's Monthly* (afterwards the *Century*); a sincere humanitarian, and a prominent figure in movements for social and political reform.

Failure and Success.

He fails who climbs to power and place
Up the pathway of disgrace.
He fails not who makes truth his cause,
Nor bends to win the crowd's applause,
He fails not, he who stakes his all
Upon the right, and dares to fall;—
What though the living bless or blame,
For him the long success of fame.

The Twenty-Third of April.

A little English earth and breathed air
  Made Shakespeare the divine; so is his verse
The broidered soil of every blossom fair;
  So doth his song all sweet bird-songs rehearse.
But tell me, then, what wonderous stuff did fashion
  That part of him which took those wilding flights
Among imagined worlds; whence the white passion
  That burned three centuries through the days and nights;
Not heaven's four winds could make, nor the round earth,
  The soul wherefrom the soul of Hamlet flamed;
Nor anything of merely mortal birth
  Could lighten as when Shakespeare's name is named.
How was his body bred we know full well,
  But that high soul's engendering who may tell!

Sanctum Sanctorum.

I.

I thought I knew the mountain's every mood
Gray, black with storms, or lit by lightening dawn;
But once in evening twilight came a spell
Upon its brow, that held me with new power;
A look of unknown beauty, a deep mood
Touched with sorrow as of human kind.

II.

I thought I knew full well my comrade's face,
But a new face it was to me this day.
She sat among the worshipers and heard
The preacher's voice, yet listened not, but leaned
Her head unto a tone whose accent fell
On her sweet spirit only. Deep the awe
Struck then upon me, for my friend no more
Seemed to be near, as with forgetting gaze,
And piteous features steeped in tenderness,
She thought on wings unspeakable—unknown
To all the world beside.

III.

When forth doth pass,
In holy pilgrimage and awful quest,
The soul of thy soul's comrade, thou must stand
In silence by, and let it move alone
And unattended far to the inner shrine;
Thou canst but wait, and bow thine head, and pray;
And well for thee if thou may'st prove so pure,—
Ended that hour,—thy comrade thou regain'st,
Thine as before, or even more deeply thine.

The Evolution of a Sunday-School Publishing House.

In order to appreciate the real work that has been done for the improvement of the Sunday-school since the organization of the West Unitarian Sunday-School Society, it may be worth while to get into our minds a picture of the school as it existed in the West—say forty years ago.

There were no tools to work with, no song or service books adapted to the needs of children, no lesson helps of any kind, only the Bible, pure and simple, in the hands of untrained teachers. The children were gathered together in the church, divided into classes and placed in charge of whomsoever could be induced to take them—mostly young girls, who had no qualification for the work, save perhaps an immense enthusiasm for the building up of the church, the Sunday-school being supposed to be one means of doing that. There were no teachers' meetings, hardly any efficient superintendents, the minister often paying little attention and feeling little interest in what went on in the school.

If the children were made to feel that they had a good time—the teachers telling them stories and reading to them from interesting library books, the interest and numbers being kept up by picnics, excursions, Christmas trees, concerts and the like—the school was voted a great success, regardless of any intelligent instruction in ethics or religion.

But long before a Sunday-school society was thought of there was great dissatisfaction in many minds with this chaotic condition of things. It was felt that the Sunday-school was not answering any true ends of moral and religious education and that unless it could be put on another and different footing its days were numbered, among the more thoughtful and intelligent. Out of such confusion and such lack of intelligent purpose there at last dawned the crowning day which gave birth to the Western Unitarian Sunday School Society.

So far as our records go, the first suggestion of such a society came from Janesville, Wis., where lived a live man by the name of Jones. In his little publication *The Sunday-school,* which he sent out to other western ministers, he raised the question: "Shall we meet in council, and together tackle our Sunday-school problems?" A goodly number of western ministers heartily responded "aye." On the morning of October 15, 1873, they met in what was then the Fourth Unitarian church of Chicago, of which C. W. Wendte was minister. After a devotional meeting led by Enoch Powell, then of Indiana, the convention was organized with Rev. M. J. Miller, of Geneseo, Ill., in the chair, and Rev. F. L. Hosmer, then of Quincy, Ill., secretary.

Jenkin Lloyd Jones stated the objects of the meeting to be the discussion of means and methods of improving Sunday-school instruction and the feasibility of forming a society in the west through which the possible creative forces in lonely parishes might become organized for more effective work and by means of which the scattered workers might come into fellowship one with another. On motion of Robert Laird Collier it was voted "that it is expedient to organize a Sunday-school society and that a committee of five be appointed to report a plan of organization." Messrs. Collier, Jones, Hunting, Hosmer and Wendte constituted this committee. Three essays were read; one on the object of the Sunday-school, by Mr. W. A. Crocker (then superintendent of the Third Unitarian school of Chicago), and one on "The Moral Teachings of Nature," by Rev. H. M. Simmons (then of Kenosha, Wis.), these forming a good basis for the discussion which followed. The organization committee reported a constitution which after slight modification was adopted, and by which the Western Unitarian Sunday-school Society became an accomplished fact. Among the resolutions passed were the following, offered by Mr. Wendte:

"*Resolved,* That this convention, impressed with the ability, self-sacrifice and zeal displayed by Rev. J. Ll. Jones in the series of Sunday-school papers hitherto issued by him, returns to him its sincere thanks in recognition of the same.

"*Resolved,* That the Executive Committee be instructed to ascertain the amount of expenses over the receipts in publishing the series thus far, and to reimburse Mr. Jones from the treasury of the Society."

The question of new service and singing books was earnestly discussed and the whole matter referred to the executive committee, with instructions to report at the next meeting of the society. Officers were chosen as follows: "President, Rev. M. J. Miller, of Geneseo, Ill.; vice president, Mr. C. H. S Mixer, Chicago; secretary, Rev J. Ll. Jones, Janesville; treasurer, Mr. S. S. Greeley, Chicago. Executive committee, Messrs. Miller, Mixer, Jones, Wendte, Hosmer."

The year that followed was a busy one for the secretary. Within two months' time he had mailed to the different Unitarian societies in the West 3,000 copies of a circular containing proceedings of the first meeting, with the constitution of the Sunday-school society and an appeal to ministers, superintendents and Sunday-school workers, and liberal people to rally to the help of the new organization, and with each package of circulars went a postal card to minister or superintendent soliciting personal coöperation. The list of members grew from less than forty to one hundred during the year.

The first annual meeting was held in St. Louis in May, 1874. The program consisted of short essays on practical topics, model exercises, question box and plans for the future. Much interest centered around the secretary's report, which was based on statistics and facts received from twenty-eight schools in reply to circular blanks which had been mailed to just twice that number of schools, ranging from Pennsylvania to Oregon and California. For the first time in an assembly of western Unitarian ministers authentic information was heard as to the status, the needs, the methods and hopes of the widely scattered groups of Unitarian Sunday-school workers.

Above everything else the crying need of a suitable song book was felt, and a committee of ten was appointed with instructions to proceed in the preparation of such a book and to arrange for its issue as soon as practicable. This responsibility was placed in the hands of:

Rev. C. W. Wendte, Chicago; Rev. M. J. Savage, Boston; Rev. Charles Noyes, Cincinnati; Rev. J. Ll. Jones, Janesville; Rev. F. L. Hosmer, Quincy; Rev. C. H. Brigham, Ann Arbor; Rev. M. J. Miller, Geneseo; Rev. Joseph Shippen, St. Louis; Mr. C. H. S. Mixer, Chicago; Miss F. L. Roberts, Chicago.

One year later, at the third annual meeting, held in the church of the Messiah, Louisville, Ky., this committee reported their work completed and was discharged, with the thanks of the society. The new book was named "The Sunny Side. For the Sunday-school and the Home," edited by C. W. Wendte and H. S. Perkins, and published by William A. Pond & Co., New York. So far as I know, it was for years the only song book really suited to chinldren that our schools could use without embarrassment. The question of a suitable service book was taken up and Mr. Hosmer was invited to prepare such a book. Two years later a new service book for Sunday-schools, entitled "The Way of Life," was before the Unitarian constituency of the West, and the Sunday-school secretary was pelting his brother workers with postal cards inquiring "Have you seen it?" and "How many copies do you want?" This book was published by G. P. Putnam's Sons, New York, and good service it

did. I have an affection for a time-worn little volume, which was my companion in many a missionary journey through the west and northwest, and which I often found of value for pulpit use.

When our society was five years old, it had caused to be published "The Sunny Side" and "The Way of Life." It was publishing "Lessons on Genesis," "Life of Moses," and "New Testament Parables and Precepts," by John C. Learned, besides the "Unity Series of Lesson Papers."

It had published a compact little pamphlet called the "Tool Chest," giving its own and eastern publications up to date and offering additional helps to teachers in the form of quite a full list of the best reference books on Bible and church history studies. In this "Tool Chest" was found at the head of its list of lesson papers "The Sunday-school," edited by Mr. Jones,—a course of lessons on vital topics, covering a period of three years. This is the original "Sunday-school" of Janesville, Wis., out of which came the call to organize. Though at present out of print, these lessons were invaluable to the teacher and were the inspiration of the best work ever done by the Sunday-school society.

One year later, in Cincinnati, the annual report of the society was read by President W. C. Gannett. By that time reports were coming in to the secretary from forty-one schools. The president's address was divided into two parts. First, "What are our liberal Sunday-schools doing?" and second, "What has our society done the past year?" Under the first head we were treated to a brief review of "our rank and file," "our tools," "our motors," "our method or lack of method." Under the second head we learned that our society, during that year, ending May 9, 1879, had found "a local habitation at room 57, 75 Madison street," Chicago, "being one (to quote from Mr. Gannett) of a happy family of four, caged there together, the other three being the W. U. C., and C. W. L. U. and UNITY." Four or five life members, found during the year, had enabled the society to employ a much needed office boy.

The publications were steadily growing. For infant classes two sets of illuminated cards with verses had been issued, one the "Sayings of Jesus," the other on "Kindness to Animals," each package containing ten cards. One hundred and ninety-nine of these packages had been called for. For children from 8 to 14 years old there were three series of lessons, known as "Unity Lessons on Child Life,"—

1. "Corner Stones of Character."

2. "Home Life."

3. "School Life." Each series containing twelve lessons, for which the society was indebted to the kindness of Mrs. K. G. Wells and Mrs. F. B. Ames, of Boston; Mrs. Susan Lesley and Mrs. E. L. Head, of Philadelphia. A new song and service book by Rev. J. V. Blake was counted the "real feat" of the year's work. At that time this little paper-backed volume containing "six services and some thirty songs, hymns and chants," and furnished at 8 cents a copy, was pronounced by Mr. Gannett "by far the noblest and sweetest ritual for children's worship that our liberal schools as yet have seen." Later it was supplemented by Part II., which just doubled its usefulness. So far as I know, it still stands superior to anything we have in the way of Sunday-school services. It is difficult. Yes. But once mastered you have achieved a liberal education in religious song and service. The schools that have not felt its inspirations are to be commiserated. Thirteen hundred copies of the first part of these songs and services were reported sold. Additional festival services by Mr. Blake, Mr. Eddowes, Mr. Jones and Mr. Longfellow—special services for Easter, Flower, Harvest and Christmas Sundays were in considerable demand—over 2,000 of the Christmas and 1,600 of the Easter services being called for. By way of showing how the influence of the western society was beginning to be felt in the east, it was announced that at its request a "Sunday of Mercy" service had been published by the Massachusetts Society for the Prevention of Cruelty to Animals, to be furnished free to all schools asking for it, and that 7,000 copies of this service had been distributed. The year had been most fruitful in the history of the society.

Time will not permit me to go into further details as to particular meetings of the Sunday-school society. In 1883 it became an incorporate body and began to be more than ever a vital force at the center of the Unitarian Sunday-schools of the West. The coöperating schools increased in number and in addition to improvement in methods of teaching, a moral impulse seemed to be awakened all along the line, showing itself in works of practical beneficence. Day nurseries, industrial schools, beds in hospitals and flower missions were reported as channels through which different schools did what was termed "outside missionary work."

In 1886-87 the secretary, Mrs. Ellen T. Leonard, was able to say in her annual report: "This Sunday-school society has been in existence fourteen years. Its schools have been increasing in number and its own executive functions have been steadily growing. Its first effort was the issuing of lesson manuals to bring out the activity of class work and enlarge the thought-life of its schools. Its second was to gain a stronger foothold of its own and establish more mutual relations between itself as a body and its schools as individuals." In both directions encouraging results have been attained, but it was held to be only vantage ground; only the beginning of greater things yet to be attained.

A year later under the auspices of this society an annual institute was organized in the interest both of the schools and the Unity clubs, springing up in many western parishes. Five sessions of the first institute, held in the Third Unitarian church, Chicago, were given to Sunday-school work, and two to Unity club work. Old Testament studies, ethical studies, adapted to different grades, a musical evening, and primary class work, all in the hands of experienced teachers, made up the program of the first institute. This institute in the course of several years of encouraging success developed into a summer assembly of two weeks' continuance at Hillside, Helena Valley, Wis.

During this period, a fair but not exaggerated estimate of this society was given in the pages of UNITY, in the following words: "We know no organization that in the sixteen years of its existence has touched as many worthy springs of action and fostered so many movements that have been productive of good, for the amount of money and strength at its command, as this little fledgling of the West. Its annual income has not exceeded an average of perhaps $300 per year, and still with this outfit, it has, in some important directions, revolutionized methods and spirit in Unitarian Sunday-schools. Its lesson series, hymnals, service books and special festival helps, have stimulated better work and higher standards both East and West. But this society asks and deserves no credit, except that it has inadequately shared with other organizations the inspiration of the age and the demands of the time."

Thus the Western Sunday-school Society arose primarily out of the desire to have our best thought and clearest vision put into lesson slips, set to music, made familiar in Sunday-school song and service, and class work; and it has striven persistently towards securing more rational methods and more definite teaching "in accord with the best scholarship and thought of the age."

In its list of publications (besides numerous class and festival cards and "helps" of various kinds) thirty-two Unity Sunday-school lessons are announced; all of them are good, some of them of high value. Among those in greatest demand I may name:

Corner Stones of Character (by Kate Gannett Wells); The More Wonderful Genesis (by H. M. Simmons); The Childhood of Jesus (by Wm. C. Gannett). This is in four parts: "Each part full of references, questions and hints sufficient for three or four months' study, and adapted to all ages." Beginnings: According to the Legend and the Truer Story (by A. W. Gould); In the Home (by Wm. C. Gannett); The Flowering of the Hebrew Religion (by W. W. Fenn); The Growth of Christianity (by J. H. Crooker); Mother Nature's Children and Mother Nature's Helpers (by A. W. Gould, our present president).

In late years the personnel of the society has changed. By death and removal, or withdrawal, its active forces have been reduced. Learned, of precious memory, has fallen asleep. Gannett, with his genius for conscientious and scholarly work, has removed to the East, though still one of our helpful directors. Hosmer has gone to the Pacific coast. Others whose work is still with us have ceased to be personally active, and the society comes today to the younger men and women, to the present active forces in the western field, appealing for their hearty allegiance, their enthusiastic support.

The older workers have given the best of brain and heart and hand to its service. They saw a great need and heroically set themselves the task of supplying that need. Now the opportunity comes to others to fill up the ranks, keep high the standards and make the society increasingly effective. JOHN R. EFFINGER.

THE STUDY TABLE.

The International Journal of Ethics.

The January number of the *International Journal of Ethics* contains several articles which will prove to be of more than ordinary interest to the readers of UNITY. A vigorous and strikingly suggestive paper on "The Unity of Human Nature" is contributed by John Jay Chapman, with whose former works entitled "Causes and Consequences" and "Practical Agitation" many are probably already familiar. Mr. Chapman has a remarkably unconventional and forceful style, handles his theme in an able fashion, and throws no inconsiderable light on its practical aspects and significance. The author having originally delivered the article as an address before the Phi Beta Kappa Society at Hobart College, offers some very valuable suggestions to the young and others who aspire to do something for their kind. Just to give an intimation of what is in store for the reader of the whole, we may quote the following: "If you wish to be useful, never take a course that will silence you. . . . Retain the power of speech, no matter what other power you lose. If you can, take this course, and in so far as you take it, you will bless your country. In so far as you depart from this course you become dampers, mutes and hooded executioners. As for your own private character it will be preserved by such a course. Crime you cannot commit, for crime gags you. Collusion gags you. As a practical matter, a mere failure to speak out upon occasions where no opinion is asked or expected of you, and when the utterance of an uncalled-for suspicion is odious, will often hold you to a concurrence in palpable iniquity. . . . Do what you will, but always speak out. Be shunned, be hated, be ridiculed, be scared, be in doubt, but don't be gagged."

Prof. W. R. Sorley, who succeeded to the chair of ethics made vacant by the death of Prof. Henry Sidgwick, presents a brief but very instructive paper on the character and work of his predecessor. Prof. Sidgwick was a rare soul, of a critical temperament, eminently philosophical and possessed by an unusually sensitive and exalted moral ideal. It was not a system of dogmatic doctrines that he imparted to his students, as they too well know who have read his "Methods of Ethics." His was the finer mission to evoke and strengthen an attitude of mind, a method of thinking, to train a philosophic temper, rather than communicate any sort of dogmatic system. Somewhat like Spinoza, he was swayed by "the intellectual love of truth" and with his keen penetration and rational sanity, he was ever able to maintain a perfect equilibrium on the dizziest heights, at the most crucial moments. His influence upon his students was of the best, both intellectual and moral. Yet he was not the founder of any school, as was, for example, Prof. Thomas Hill Green at Oxford. The spirit and influence of the man could not be confined within the boundaries of a sect or school, ethical or philosophical. For as wide and deep as is the scope of the critical examination and estimation of truth and the ideals of the good life will the influence and soul of Prof. Sidgwick be manifestly operative and ever for the saner, more rational treatment of the same. For students of ethics his "Methods of Ethics," for its transparent impartiality and veracity, its critical and at the same time profoundly commonsense character, will indisputably retain a permanent value even though his interpretations and criticisms of certain matters which he has therein conveyed shall be superseded. But it is not the purpose to do more than refer UNITY's readers to the biographical sketch for information on the life and work of this interesting person.

We desire to mention Tokiwo Yokio's article in the same periodical on "Education in Japan." It is needless to specify as to its contents in order to awaken and direct attention to it. The paper on "Children's Ethical Classes" will be instructive to teachers in Sunday-schools, especially those of a liberal character. The writer devotes some attention to Mr. Sheldon's "An Ethical Sunday-school," expressing disagreement with the method there employed of dealing with the negative aspects of morals as e. g. Conceit, laziness, etc. The article is worth a careful reading. W. P. S.

Another Dante-Book.†

This is another volume of the beautiful "Temple Classics," published by J. M. Dent & Co., London, and handled in this country by the Macmillan Company. These books have no appreciable weight, being in this respect very different from some others, which afford a physical gymnastic quite equal to the mental and often in excess of this. The translation used is the famous one of Dr. John Carlyle, in which his brother Thomas had the deepest interest, as well he might. Such changes have been made as were manifestly dictated by the discovery of some actual error or some better Italian reading. Following each book there are notes explicative of the more difficult passages and phrases. There are maps of the Inferno and appendices on its chronology and other particulars. A great advantage of this edition is that we have the Italian text side by side with the English translation. This arrangement impresses us with the literal character of the translation. That it can be at once so literal and effective is the astonishing thing. Moreover, the line for line translation gives a rhythmic beat, the effect of which approximates to that of Dante's *terza rima* and, unavoidably, to the monotonous quality of that. The reader doesn't have to be well versed in Italian, or even in Latin, to enjoy the flavor of the unboiled strawberry in many a celebrated line. The "Paradiso" of this edition is already published and the "Purgatorio" will soon appear. J. W. C.

† The Inferno of Dante Alighieri, New York, Macmillan Company, 1901.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART III.

The New Testament.

CHAPTER VI.

EPHESIANS AND THE BOOK OF REVELATION.

As suggested in a previous chapter, we may pause, if the teacher thinks best, to read one of the Epistles of St. Paul straight through, as giving us a general survey of his attitude, and what people were thinking about in the "Apostolic Age." For this purpose, we will take the "Epistle to the Ephesians." The best course for the teacher to pursue would be to have all the members of the class ready with pencil in hand, and as the passages are read, he should pause from time to time to point out the significant phrases with their important meanings, and have them all heavily underscored. We are to watch here for the doctrinal development of the New Testament, to some extent contrasted with the Gospels, especially the first three, under the names "Matthew," "Mark," and "Luke." At times the world moves fast; and it had been doing so within a quarter of a century after the death of Jesus. In this Epistle we might almost fancy ourselves centuries further along than we found ourselves in those Gospels. It was the living Jesus we had there. Now in these Epistles it is the Jesus elevated to the skies, the supernatural Jesus, the "Crucified One," the Jesus-to-be-worshiped, who is presented here.

It seems to be pretty generally accepted that the opening verse was an interpolation, and that the Epistle was not addressed by St. Paul to the Church at Ephesus. Much more important, however, is the fact that we are assured that it was an Epistle *addressed to the Gentiles.* And this fact impresses us deeply in our study of the evolution of the Bible. Over a thousand years of history we have come at last to a Book in this "sacred literature," addressed, as it were, to the human race, and not to a "chosen people."

In the opening second verse we are at once on the doctrinal plane. It is no longer "Jesus," but "The Lord Jesus Christ." The name Christ, which had stood for what we understand by "Messiah," or as meaning the "Anointed One," was now becoming a personal name. It was not "Jesus the anointed," but Christ Jesus."

In the fourth, fifth, and sixth verses we are introduced to St. Paul's favorite doctrine, about which so much has been disputed, concerning predestination. On this score, as we have already said, it would seem as if this writer had been slightly reactionary, in the *hard* side of the God-belief it suggests. But this special phase is obliterated by the other fact, in that St. Paul wiped out the distinction between the "Jew and the Greek," and took the Gentiles into the scheme of salvation. It could be anticipated, therefore, that mankind would outgrow that doctrine of predestination, while preserving the oneness of the God and the oneness of the human race as involved in the great standpoint of St. Paul.

In verse 7 we have in the words, "redemption through his blood," the doctrine of the atonement in explicit language. Already in a few short years we see how the importance of the *life* of Jesus had given way to the significance or the importance of his death, as a fact with great mystical, transcendental meaning.

In verse 14 we stop to note also, the phase, "Holy Spirit," observing how the third person in the conception of a "Trinity" was becoming more and more important, and assuming the element of personality in the minds of the followers of Jesus. Whether all this was in this explicit teaching of Jesus himself will be determined by the students according to the doctrinal standpoint with which they set out. It is not for us to decide here, as we are studying the Bible as literature. In verse 16, we note the phrase, "Cease not to give thanks for you, making mention of you in my prayers," as probably conventional language used by many people in their letters to each other. We assume this, inasmuch as the phrase has been found in documents of private correspondence, even before the days of Christianity.

In verses 20, 21, 22, and 23 we note the phrase, "Head over all things to the Church." Here we see in the doctrinal development how Jesus was assuming the grand position in the minds of his followers in the Apostolic Age, of a mystical, spiritual being, the head of the organized body of his followers on earth. In the term "Church" we anticipate the great organic force which was to evolve later on; while in the whole phrase we can anticipate the development of the doctrine in the Roman Catholic Church, of the Papacy, as being the human representative on earth of the Christ-head reigning above.

We note the mystical standpoint of St. Paul in the same 23rd verse, about the Church on earth being, as it were, the "body" of the Christ-Jesus above. In verses 1-10 of Chapter II we come in contact with the well-known antithesis between "the flesh and the spirit," which was made so much of by St. Paul, and was to have such tremendous significance in the later developments of Christianity. Along with this goes the momentous statement, which has been so much in dispute, in verse 8, "By grace have you been saved through faith; and that not of yourselves; not of works, that no man should glory." This, of course, is the culmination, one might say, of the doctrinal-Jesus or of doctrinal Christianity. We are in the sphere of mysticism as pertaining to supernatural religion. In verses 11 and 12 of the same chapter we are brought in contact with the great problem of that age, in the dispute over "Circumcision" and "Non-circumcision," as a doctrinal feature. And we are shown the Pauline standpoint how this had been done away with by the coming of Jesus, especially through the death of Jesus.

And then we read the beautiful verses 18-22, in the grand conception of a community-spirit, a brotherhood, in the exquisite language: "Each several building, fitly framed together, groweth into a holy temple in the Lord." Whether or not we may be enthusiastic over the doctrinal phase of Christianity taught by St. Paul, all mankind must be most grateful for this conception of a spiritual unity among those of a common spirit or high spiritual purpose. We can take that phrase, "a holy temple in the Lord," as symbolical and apply it in many ways as one of the noblest conceptions of history.

In the beginning of Chapter III we note the reference of St. Paul to himself as a "prisoner," evidently now in the hands of the Romans and no longer free to travel about and teach the Gospel he believed in. And in verses 6 and 7 we have the great proclamation of the unity of the human race on the religious side, in the term, "Gentiles as fellow-heirs."

Most beautiful of all in the whole Epistle perhaps, is the passage to be found in the first eight verses of Chapter IV. It is a passage which every reader of the Bible should commit to memory and always know by heart. In verse 6 we have come to the climax of our story of the evolution of religious faith in the Bible, in those words: "One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Then in verses 17-24 we are introduced to the fa-

miliar distinction made so much of by St. Paul, between "the new man" and "the old man"—in the same line with the distinction we have spoken of before, between "the flesh and the spirit."

And in verses 25, Chapter IV, through verse 21 of Chapter V, we have the suggestion of an ethical code or Christianity. But in this very fact we are also reminded of the problem previously alluded to, which was never fully solved, as to what was to be the ethical code for the followers of Christianity. The circumstance that St. Paul is writing to people who have been converted to the new religion, and yet giving these warnings, would seem to imply that some or many of these sins were actually being committed by such persons themselves. If they were set free from the conventional religious observances of the Jewish Church, some of them evidently got the notion that they were free from the ethical code as well. One reason for not caring for evil things, given by St. Paul, we also note as a part of the new developments we have dwelt upon in our previous studies, coming out in the consciousness he displays that the world will soon come to an end. The time is short; and on that account also, the things of the flesh are not worth having. This ethical code laid down here by St. Paul—not with the idea of a code, but as a series of practical suggestions or warnings—should be read over two or three times very carefully. We see in the phrase "because the days are evil," how St. Paul was fostering the spirit of indifference to things of the earth. It was the new kingdom soon to come, with the re-appearance of Jesus, which he undoubtedly had in view.

Then in verses 22-33 of Chapter V we have the much disputed standpoint with regard to the subjection of the wife to the husband, in the explicit language: "The husband is the head of the wife, as Christ also is the head of the Church." And in verse 31 we pause also to note the well-known language, so often quoted: "For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh."

In verses 5-9 of Chapter VI we have St. Paul's attitude, in substance, to what might be called the social problem. It is the acceptance of the *status quo*. The term "servants" means probably "slaves." St. Paul had no voice to raise against slavery, either in so far as the owner or the owned was concerned.

We know now the reason why. It was, of course, because he looked for such a speedy change in a few years from the second coming of Jesus, with the collapse of the entire social order of the whole earth, that it was of no consequence to make a disturbance and force a change before that time. We note in verse 5 the beautiful phrase, "in singleness of your heart," and also in verse 10 the oft-repeated language: "Not in the way of eye-service, as men-pleasers;" and most of all, in verse 7: "With good-will doing service as unto the Lord and not unto men." We emphasize this, because it is the clue to much of the religious motive which was to inspire such great devotion in the hearts of the followers of Jesus later on, from the standpoint that whatever they did was done "as unto the Lord." In this connection, it might be worth while to have the exquisite little poem by George Herbert read aloud, "The Elixir," with the emphasis on the beautiful lines:

> "Who sweeps a room as for Thy laws,
> Makes that and the action fine."

And along with this might go the old hymn from Francis Xavier:

> "My God, I love Thee, not because
> I hope for Heaven thereby."

What we get out of this is the great new incentive which the human heart gets when feeling that in the work itself one is not doing it *just for one's self*. And it is this whole thought which comes out in the magnificent peroration to this "Epistle to the Ephesians," in verses 10-20 of Chapter VI. Most assuredly everyone should commit to heart verses 13-16. Their simplicity and beauty are surely unsurpassed. It is the same thought as the one mentioned above: "With goodwill doing service as unto the Lord."

Finally, we read the conventional close, in verses 23-24, in the language of words of "Peace," as a sentiment which came over and over again one way or another to the followers of the new religion from the language of St. Paul.

THE BOOK OF REVELATION.

On the whole so far as the history of Christianity is concerned, the Book of Revelation is scarcely more than a curiosity for us now. It has caused no end of confusion owing to the fact that for many centuries people did not realize that the writer was dealing exclusively with events of his own time, and talking about what he expected might come to pass within the course of another generation. It is the last of a long series of so-called Apocalypses, the first of which we studied in the "Book of Daniel" from the Old Testament.

To read it without having a general idea of what it is all about, would make it most confusing and bewildering. Two clues are essential. The one we have already mentioned several times, in the expectation of the speedy coming of the end of the world. The other was the position the Roman Empire was taking as the colossus of evil which was to be overthrown. In this Apocalypse it is represented by "Babylon."

Before the class undertake to read portions from this book it were better if the teacher were to present a general summary of it from Chapter IV to Chapter XXII. The images scattered through these chapters have entered a good deal into common speech or the language of literature. It is here we read so much about "The Lamb of God" or of "The Gates of Pearl," of "Michael and the Archangels."

The class might read aloud the whole of the latter portion of the "Book of Revelation" beginning with Chapter XIV where we enter upon the prophesies concerning the downfall of the Roman Empire as "Babylon." The teacher is referred to certain paragraphs with reference to this Apocalypse in the chapter on "The Kingdom of God" from the work we have cited by Professor Toy.

The teacher must use his own judgment as to the extent to which it may be worth while to go into a detailed study of this "Book of Revelation." The last two chapters which have been previously referred to, constitute the portion most worth remembering, and they might be read aloud three or four times. Phrases from these chapters have entered into poetry and all forms of literature.

CHAPTER VII.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

Our study of the Bible as Literature should certainly not close without a review. But the best course for the teacher to pursue would be to have this review come, if possible, at one time, in a two hours' session of the class, if it could be arranged for. What we should aim at would be not to cover the whole subject, but to see what we had got out of all this study along the lines of ethical evolution. And so far as the Bible is concerned, we shall accomplish this purpose best by tracing up the growth of beliefs concerning the Deity. We made a beginning at this, early in our studies in connection with the Prophets. Now it should be done, however, for the whole Bible. The wisest course to pursue would be to have the story of this evolution told by a selection of passages from the earliest times, arranged in their chronological order. It has already been intimated in these Lessons that the

evolution of beliefs about God was an ethical evolution. As ethical ideals advanced, the God-beliefs had to keep up with them. Hence the growth of the one is an indication of the growth of the other.

As to what passages should be selected, we may leave that to the teacher. He ought, if possible, to choose out those which are in the most beautiful language, as worthy of being committed to memory and retained in the mind for a lifetime.

In so far as the reactionary standpoint in one aspect of St. Paul's teachings is concerned, we may ignore it. What we do see plainly dawning and coming more and more into the light, is the conception of a one God, an *ethical* God. Along with this we note developing the sense of a one ethical ideal, a one law of justice. The standpoint of a one, supreme, spiritual God was the gift of Judaism, of the Prophets of Israel, and of the Old Testament.

Then comes the further standpoint, a one God for the whole human race, the Universal Fatherhood of God. And out of this *had* to come the other conception of a one human race and a sense of Universal Human Brotherhood. The story of the evolution of the Bible, therefore, as we see, tells us how man came to those two great beliefs: The Fatherhood of God and the Brotherhood of Man.

The Unending and Unbound Word of God.

NOTES ON REVELATION.

Slowly but surely the thought of Christendom becomes more rational and also more spiritual upon the subject of Revelation. Formerly revealed truth was supposed to be found only in the Bible, which, it was held, constitutes a closed, final and infallible "Word of God." But, curiously, the Hebrews who wrote these Scriptures held no such theory. They believed, not in an inspired *book*, but in an inspired *people*: *Emmanuel*—"God with us"—not: God in a book!

* * *

The phrase, "Word of God," was never used by the Biblical writers themselves to designate or describe a sacred volume. To them it was simply the name for some great conviction of the living soul in immediate contact with the living God; a supreme moral or intellectual truth. When the Hebrew said, God thunders, he meant no more than we when we say, "It thunders." And when he said, Jehovah spoke to me, he meant no more than we when we say, I am convinced or I have discovered this truth.

* * *

There is practically no difference between discovery and revelation, except as we use these terms to describe different phases of the same experience. When a plant grows there is a coöperation between environment and organism, but the process is one. The sunshine falls upon the plant: that is the cosmic side. The leaves apppropriate the light: that is the organic side. But the resulting growth is a unity of life. So likewise with the soul of man. The spiritual universe impinges upon the human mind: that is revelation, the Godward side. The reason appropriates this truth: this is discovery, the manward side.

* * *

Revelation, therefore, must be considered natural, continuous, inclusive, progressive. It is no less spiritual because natural. If God is not in the natural, who is? When we make Jesus natural, we do not degrade him, we simply put love at the heart of things and interpret the universe upward in terms of love. The "supernatural" adds no sanctity or authority. We no more need a supernatural Christ than a supernatural multiplication table. The old theory represented Revelation as a web let down miraculously from heaven. But as the spider spins its web out of itself, so man weaves his scriptures out of his own soul experiences.

* * *

From first arch tied together with a keystone to one-span bridge at Niagara: all a continuous discovery that is divine revelation. No fact miraculously given, all facts truly God-given. From the far-off electric spark, surprising the primitive hunter as he rubbed the horns of the deer, to the gigantic dynamo: all a progressive disclosure of the universe in which God resides and presides. From the first consciousness: It is wrong—the soul discovering itself, God reporting himself in his child—on and on to the conscience of a Channing: all a revelation of moral law. From the first throb of gladness as the savage forgave his helpless enemy and made him a friend, on and on to Jesus on the cross and his supreme act of forgiveness: all this is realization of human possibility and revelation of the deep things of God.

* * *

We need a theory of Revelation that is just to man, to God, and to the Bible. We must not obscure the Beatitudes by insisting that the imprecatory psalms are equally authoritative. We must not drive men away from Scripture by insisting that they accept all or reject all: taking both cruel Joshua and loving Jesus as equally inspired. We must not degrade man by holding that human nature is incapable of producing Ecclesiastes, but fully able to write the Decalogue of Plato. We must not dishonor God by holding him responsible for the slaughter of the Midianites and giving him no credit for the merciful heroism of Clara Barton.

* * *

Revelation is not an accident, nor an afterthought, nor an intrusion. It is implicated in the process of creation. As the artist reveals himself in his masterpiece, so God reveals himself in the process of evolution. The life created reports so much of the creator. When the creativeness reaches self-consciousness, what the creature finds in the universe is a revelation, a report of the Father to his child. This process is rational disclosure, rather than magical divination. Therefore, the symbols or terms of Revelation must be commensurate with the life of the recipient.

* * *

That which constitutes a Revelation is not the time when a statement is made, nor the place where written, nor the person writing, but the truth stated. The Golden Rule is authoritative, not because spoken by Jesus, but because an essential principle of social life. It sanctifies the Bible, the Bible does not authenticate it. The plea for unselfish love in the Dhammapada is divine, though it lies far outside the limits of our Scriptures. On the other hand, the command to kill witches is inhuman and undivine, though a Biblical text. The sun shines for other than Christian eyes; love flows in a stream infinitely wider than the Christian church.

* * *

Revelation is a process that overflows texts, antedates Bibles, and outlives creeds. It lies back of all litanies; it lights up all symbols; it clothes the prophet with power; it gives authority to institutions. In this larger view, we lose the Bible as a lumber room for dogma, but we enter it by the new gateway of reason and find it a rich pasture-land for the free soul. We escape from it as a prison to come back to it as a wonderful treasure house of spiritual things. We cease to use its texts to club doubt and bind inquiry, but we learn diviner uses: we pile them on the altar fires to create heavenly motives.

* * *

We must have a theory of the Bible which includes all the facts and a use of the Bible subject to reason

and conscience. The Protestant creed-makers did the best they could; but with only one Sacred Book before them and only a very limited knowledge of religious history, their beliefs were necessarily as imperfect as a theory of botany based upon the study of one tree! Science demands that we study all trees and all Scriptures and make our theories fit all the facts. We need not despise the creed-makers; we must not despise the facts. We may honor the old scholar, while laying away his imperfect notion in the museum of antiquities, along with the stone ax. Any theory is injurious to both the Bible and humanity which claims for the Bible more than it claims for itself and it nowhere lays claim to infallibility. And any theory of Revelation is inadequate which neglects the facts of universal religion. While all uses of texts are harmful except those that make the soul alive to the presence of God and the hand active in helpfulness.

* * *

There are those who say: If the Bible is no more than this—no more than any other book—why use it any longer, even as liberal Christians do? This earnest question deserves an honest reply. Though purely natural, the Bible may be more than other books in general and deserving of more reverent study. Lincoln was purely human, and yet he was more than a common man and deserving of more honor than ordinarily given to men. Teachers of Latin use Cæsar's Commentaries, not because supernatural, but because the vocabulary and construction are peculiarly fitted to give discipline and a mastery of the language. The Bible is preëminent and worthy special study for similar reasons. It is rich in religious experience. It has a wonderful vocabulary of the spirit. We are no more compelled to throw the Bible away because not all that Calvin claimed it to be, than we are compelled to shun the sunshine because the sun is not a God as our far-off ancestors imagined.

* * *

What the modern mind and heart demand is a view of the Bible less atheistical than that long set forth by dogmatic theology. The Moslem says: "Allah has given to me alone the absolute and saving truth." The Parsee says: "Mazda has furnished me alone a perfect description of the way of salvation. The Christian says: "God has given to me alone an infallible Revelation." All these assertions are narrow and selfish. They destroy the Fatherhood of God. They make his providence cruel and inhuman. If a human father should send a special message of saving power to only one of his five children and damn the other four for not believing what they never had a chance to hear, would we not call him a monster? A claim that attributes a similar act to God is no less monstrous though made in behalf of the Bible. This is a negation of God's love that practically makes the universe godless. Let us use the Bible lovingly and reverently, but let us not make a claim for it that strips God of universal love and leaves the majority of mankind in hopeless destitution of truth.

* * *

The progress of Christian scholarship toward a general acceptance of these broader views of Revelation is strikingly illustrated by the second volume of the "Encyclopaedia Biblica," just issued. One naturally turns to such an article as that on the "Gospels," by Dr. E. A. Abbott and Professor Schmiedel, or that on "Jesus," by the late Rev. Dr. Bruce, to see just how far we have really gone. And what a stride since "Smith's Bible Dictionary" of three decades ago. It is, indeed, refreshing to read articles so strongly rational, and yet so deeply religious. Not that they are perfect, but because so thoroughly saturated with the modern spirit. The next great and important step forward is to get *this* truth into sermons for the people, that a new interest may be won for the Bible and a new impetus be given toward a more spiritual interpretation of Christianity.

* * *

But even this great work does not satisfy every one. A reviewer in *The Academy* (London) writes of it: "Looking at the whole situation, we are much mistaken if the publication of this volume does not prove to be the most serious blow yet struck at Protestant Christianity." We may not agree to this opinion, but we must commend the contention of the same writer when he demands that if people accept these views they must bring their church professions into harmony with them: "With regard to other churches existing for the propagation of Trinitarian Christianity, the results of accepting the encyclopaedia's position, though not so easily defined, would be quite as serious; and, as far as we can see, they are now put to the election between rejecting the conclusions of the higher criticism altogether or effecting the most radical changes possible in the creeds they profess." Let the alternative be pressed.

Ann Arbor, Mich. J. H. Crooker.

Higher Living.

IV.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

* * *

Consider what it means in the divine dynamics that every moment a child is born into the world—the incarnate symbol of a new life. If only for one generation the hearts of the fathers should be turned to the children, society would be regenerated. How near women are kept to the living way because of their motherhood. Man may seem to quite entirely divorce himself from any outward bond of Nature, but woman must be held by this one tie, and, therefore, unselfish love cannot wholly die in her heart. —*Alden.*

* * *

The central fact of modern thought—its vital nucleus and source of much of its energy—is undoubtedly Jesus of Nazareth. In history, compared with every one else, he stands conspicuously in the front. As a life-motive, his words and spirit are distinctive enough to, in many minds, sustain the characterization, unique. How he was born, and nurtured; what he said and did; all the influence of his life and death, are things appreciated as well by science as by religion and philosophy. To us all he is the deep revelator, the wise teacher and inspired, and the promise of a better life, both in the present and the future. To Him, we all bow our heads in tenderest respect, and more or less filial devotion. He is practically our king, and we crown Him Lord of all!

* * *

When we come to look closely at this personage, however, in just what is his uniqueness seen really to consist? We see clearly that he was a man of such racial and ancestral antecedents that, in his body, his mind and his disposition there was a summary of the very best that human life could then produce. In his body there were no observable flaws: he was ruddy and chief among ten thousand; yet there were necessarily the essential weaknesses inherent in all flesh. His mentality was of the deep and comprehensive order, that has made him acceptable to multitudes as the one embodiment of universality. Yet some of his thoughts reveal possibilities of certain limitations and localizations common to mankind everywhere. And his disposition, so sweet and tender that he has been looked upon as indeed the spiritual light of the world, had yet in it certain elements that constrained him to pronounce woe upon his enemies, and to, betimes, scourge with an unsparing hand. Human, then he

was; but in what a large and model sense nineteen centuries of remembrance amply testify; and this, because he had body, mind and spirit in an equilibrium, as exact as it was comprehensive.

* * *

But he is said to have been more than human. If so, in just what does the superhuman quality consist? The answer commonly has been and is: "His immaculate conception, and so he was divine." Let us say this was so; but inquire further in what did the immaculacy itself consist? That he had no earthly father? Neither science, common observation, nor any sort of legitimate theology can find a stable ground for this answer; nor need they either demand or require it for a sufficient accounting of Jesus' full nature. Strictly speaking, this would make him divine simply to just the extent that the first unicellular organism was divine, and to no other extent whatever. At best, it would have started him on his physical life-way; and then, at every step further, any one of a thousand arrests of growth, accidents, disease, or failures would have been sufficient to frustrate the outcome in adult God-in-manhood. The fact is, the ordinary definition of immaculate conception is not sufficient for the requirements of this so-called unique life.

* * *

But certain things were necessary in the production of the acknowledged fact, and it is not skepticism, or infidelity, or even cold rationalism to consider and value these in our definition of immaculacy, even if certain of our predilections are disturbed in doing it. For instance, it was absolutely necessary that there be given a body by his progenitors which was not diseased, or fated with such predispositions to disease as would have resulted in his breaking down prematurely. "He was like as we are," and had to go through ante-natality, infancy, childhood, and adolescence, with all the human liabilities and stresses and commotions incident thereto. It was as necessary, absolutely, that his body be capable of regular, full nourishment, and the natural growth dependent upon this, as it ever is for other human beings. In giving him this body, his parents, as was proved by subsequent events, were as thoroughly immaculate, as it was possible for human life to then be.

* * *

Again, Jesus had the common need of a well-instructed, well-disciplined mind. At his mother's knee he grew in stature and wisdom. So far as the pedagogy of his time could go, he evidently received its benefits dutifully and fully. In this there was an immaculate devotion to parental duty, that seems to be beyond criticism. For the son was taught to obey, to work, to know, and to guide himself in respectable ways. In doing this, the immaculate conception of a fully-potentialed body, was supplemented by the immaculate conception of the mental prepossessions and culture, which Mary and Joseph, through their racial and family inheritance, had become possessed of, and were able to provide. Had they failed in this, the simple biological conception, even of an angel of the Lord, would not have been sufficient for the divineness manifested in his subsequent life.

* * *

But more interesting and seemingly more important is the immaculacy of the spiritual conceptions, which in Jesus' life bore unprecedented fruit for humanity. Here, certainly, he came into such close touch with divinity, and into such full receptivity of the divine nature, that when the time came no man spake as this man, and no man left such a legacy to the world. In the midst of friends, how he flooded them with a supernal light; taught them the way that was straight, but blessed, and constrained them to look up even unto the Father and be comforted. Facing his enemies, what fearless enunciation of the truth; what fealty to duty; what longing to brood over them with the wings of a spirit which they knew not of, and would not have. In it all, even in the last agonizing cry for the Father's presence, what majesty of life—of divine life—of human life as well!

But let us see how this all really was. By way of contrasting light, suppose his parents had not been of the immaculate spirit themselves, and had congenitally endowed their son with certain emotional predisposition, unstable and low; suppose that during his infant and childhood days he had not been so carefully watched or absolutely protected from the contaminating influence of vicious companions; suppose that, instead of faithful instruction in the law, and faithful example in humble daily obedience, Jesus had been allowed to drift haphazardly, in accordance, say, with reckless disobedience, or flippant trifling, or of downright scoffing in his home or neighborhood; suppose that, when tempted, he had been so endowed that he had weakly yielded, instead of fighting it out to an everlasting conquest; suppose that he had been handicapped with the sort of physical or moral timidity which at moments of stress forces so many to ignominious retreat and defeat. Suppose any or all these legitimate possibilities; would Jesus have proven equal to the unique demands later imposed upon him?

* * *

When we thus come really to examine the sources of his unique stability, strength, and conquering spirit, how much truly do we find to have been owing simply to that genuine immaculacy of well endowed, faithful—in a word—competent earthly parents, who in this most natural, yet most divine way, were the source of his real divinity, sealed of God, but still awaiting clear recognition by man. In their parenthood they had been so faithful to Israel's cumulative tendency, that what had been before but an abstraction and a hope, was now become a concrete realization in this son of the Highest. With the body he had, with the mind he had, with the spiritual predisposition he had, it was certainly as natural as supernatural that he was able to feel, see, think, and do what he did. In fact, without this perfectly human preparation, both in the race and in the family, it is not depreciating God's power or Jesus' divinity to say that he would not, could not have been what he was, or exert the influence he still does. Nor does it depreciate his divinity to hold that because his earthly parents had inherited such characteristic predispositions, and were so faithful to all that their knowledge and experience had shown them to be best, they were thus able naturally to produce a fit measure for the Spirit's filling and using, when the hour for divine work arrived. The immaculate conception of Jesus was in the immaculate bodies, minds, and souls of Joseph and Mary; his divinity was the spirit's suffusion and direction of the personality thus faithfully presented for the "living sacrifice." To his humble, yet unswervingly faithful Nazarene parents should be attributed the honor of having done their best to thus realize Israel's greatest hope, and of thus being worthy of all acceptation, as patterns for parenthood universal. What they did for the personality of one is encouragement for conscious endeavor in every home. Israel has now become the world; and now needs not one, but many, that shall be thus most truly begotten of God.

SMITH BAKER.

The eminence, the nobleness of a people depends on its capability of being stirred by memories, and of striving for what we call spiritual ends—ends which consist not in immediate material possession, but in the satisfaction of a great feeling that animates the collective body as with one soul.—*George Eliot.*

THE HOME.

Helps to High Living.

SUN.—The truest creed is the simplest, the purest religion the most humble.

MON.—Those who want to make the world better and happier must have a kindly thought and a helpful hand.

TUES.—Anybody can get all the religion he needs. Anybody needs all the religion he can get.

WED.—If the kindergarten training does nothing more for the world than to emphasize the superiority of winning over warning it has accomplished a needed mission.

THURS.—The smaller the service the greater seems the thoughtfulness which inspires it.

FRI.—None knows better than the mother what sort of a man her boy must be in order to be a worthy husband of some other woman.

SAT.—In the great family there are other children besides ourselves, and we can do for them what the Father cannot do. They not only need us but he needs us.

—*Howard W. Tillotson.*

The Children.

All hidden lie the future ways
Their little feet shall fare;
But holy thoughts within us stir,
And rise on lips of prayer.

To us, beneath the noonday heat,
Dust-stained and travel-worn,
How beautiful their robes of white,
The freshness of their morn!

Within us wakes the childlike heart,
Back rolls the tide of years;
The silent wells of mem'ry start,
And flow in happy tears.

O little ones, ye cannot know
The power with which ye plead,
Nor why, as on through life we go,
The little child doth lead. —*F. L. Hosmer.*

Four Little Grizzlies.

Their mother was just an ordinary Silvertip, loving the quiet life that all bears prefer, minding her own business and doing her duty by her family, asking no favors of anyone, excepting to let her alone. It was July before she took her remarkable family down the Little Piney to the Graybull and showed them what strawberries were and where to find them. Notwithstanding their mother's deep conviction, the cubs were not remarkably big or bright; yet they were a remarkable family, for there were four of them and it is not often a grizzly mother can boast of more than two.

The woolly-coated little creatures were having a fine time and reveled in the lovely mountain summer and the abundance of good things. Their mother turned over each log and flat stone they came to. The moment it was lifted, they all rushed under it, like a lot of little pigs, to pick up the ants and grubs there hidden. It never occurred to them that Mammy's strength might fail some time and let the great rock drop just as they went under it; nor would anyone have thought so that might have chanced to see that huge arm and that huge shoulder sliding about under the great yellow robe she wore. No, no, that arm could never fail. The little ones were quite right. So they hustled and tumbled over one another at each fresh log in their haste to be first and squealed little squeals and growled like growls, as if each were a pig, a pup and a kitten, all rolled into one.

They were well acquainted with the common brown ants that harbor under logs in the uplands; but now they came for the first time on one of the hills of the great, fat, luscious wood ant and they all crowded around to lick up those that ran out. But they soon found that they were licking up more cactus prickles and sand than ants, till their mother said in Grizzly: "Let me show you how." She knocked off the top of the hill, then laid her great paw flat on it for a few moments; and, as the angry ants swarmed to it, she licked them up with one lick and got a rich mouthful to crunch, without a grain of sand or cactus stinger in it. The cubs soon learned. Each put his little brown paws, so that there was a ring of paws all around the ant-hill; and there they sat, like children playing "hands," and each licked the right and then the left paw, or one cuffed his brothers' ear for licking a paw that was not his own, till the ant-hill was cleared out and they were ready for a change.—*Ernest Seton-Thompson in the Century.*

What is a Friend?

The following definitions were given in answer to the above question, propounded by a well-known exchange:

The sunshine of calamity.

The essence of pure devotion.

The ripe fruit of acquaintanceship.

One who understands our silence.

Friendship, one soul in two bodies.

A star of hope in the cloud of adversity.

A volume of sympathy bound in cloth.

A diamond in the ring of acquaintance.

A safe in which one can trust anything.

Friendship is the personification of love and help.

The jewel which shines brightest in the darkness.

One who considers my needs before my deservings.

The link in life's long chain which bears the greatest strain.

The first person who comes in when the whole world has gone out.

One who loves the truth and you, and will tell the truth in spite of you.

The triple alliance of the three great powers—love, sympathy and help.

A jewel whose luster the strong acids of poverty and disaster cannot dim.

One who, having gained the top of the ladder, won't forget you if you remain at the bottom.

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love.

One who smiles on our misfortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements and is a safe fortress at all times of trouble.

One who in prosperity does not toady you, in adversity assists you, in sickness nurses you and after your death marries your widow and provides for your children.—*Methodist Recorder.*

The Kingdom of Home.

Dark is the night, and fitfully, drearily,
Rushes the wind like the waves of the sea;
Little care I as here I sing cheerily,
Wife at my side and baby on knee,
King, king, crown me the king;
Home is the kingdom and love is the king!

Flashes the firelight upon the dear faces,
Dearer and dearer as onward we go;
Forces the shadow behind us, and places
Brightness around us with warmth in the glow,
King, king, crown me the king;
Home is the kingdom and love is the king!

Flashes the lovelight, increasing the glory,
Beaming from bright eyes with warmth of the soul,
Telling of trust and content the sweet story,
Lifting the shadows that over us roll.
King, king, crown me the king;
Home is the kingdom and love is the king!

Richer than miser with perishing treasure,
Served with a servant no conquest could bring;
Happy with fortune that words cannot measure,
Light-hearted I on the hearthstone can sing,
King, king, crown me the king;
Home is the kingdom and love is the king!

—*Exchange.*

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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THE FIELD.

"The World is my Country; to do good is my Religion."

A Hymn.

I cannot think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand, it lies so near:
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "oh, let me know
If it is wrong to want it so."
He only smiles—he does not speak;
My heart grows weaker and more weak,
With looking at the thing most dear,
Which lies so far and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet,
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to thy loved feet,
To take this thing, so dear, so sweet. —*Saxe Holm.*

Foreign Notes.

A SINCERITY LEAGUE.—In one of its February bulletins the *Union pour l'Action* morale devotes considerable space to a new organization to be known as the league for sincerity in the moral and religious training of children. It may well be that this league owes its inception to conditions particularly marked in French society, where custom and social tradition lead many parents to put their children into conventual or Jesuit schools, though they themselves, or at least the fathers, are far from accepting the religious conceptions there taught; yet it is evident that lack of candor, or sincerity, exists in more than this domain, and the baneful effects of a discrepancy between parental precept and practice may be noticed by the candid observers of children nearer home.

The new society proposes to devote itself to the propagation of the following principles, which its members deem of prime importance:

1. The moral and religious education of children is really possible only when the relations between parents and children are based on a real and absolute sincerity.

2. It is not permissible for a father, under any pretext whatsoever, to teach any child of his, or to allow it to be taught, any doctrine in evident opposition to the principles on which his own inner life is grounded.

The league proposes to aid its members in living up to these principles and in freeing themselves from such traditions and customs as have lost their moral efficacy and become obstacles to real sincerity. Believing that "in union there is strength," they hope to promote by organization what isolated individuals have not the courage and persistence to achieve. Its headquarters will be at No. 12 Rue Vivienne, Paris, where information as to books, papers, magazines and other aids to the desired reforms, may be obtained, and from whence publications will from time to time be issued. Its affairs will be administered by a board of five members elected by correspondence, and these in turn will choose their own president and a secretary, who shall also act as treasurer. The annual membership fee is whatever one chooses to pay, provided it be not less than 1 franc.

What strikes us as a rather incongruous provision appears in a note to the published statement of principles and purposes. It is to the effect that persons desiring to become members are requested to send their names and fees to the above-mentioned address, and to state whether the name can be published, or whether one desires to remain anonymous or to adopt a pseudonym. Evidently it is still necessary to be sincere with due precautions!

TO SINCERITY THROUGH HEROISM.—Under this title Mr. Samuel Cornut indulges in some interesting reflections apropos of the Sincerity League just mentioned. The following are the concluding paragraphs:

"Let us devote some minutes each day to remembering that we are men, no more, no less: no more, because any epithet, man of law, of letters, of war, would limit us; no less, and I know no patent of nobility, or of royalty even, equal in dignity to that: man is a growing creature and the complete man seems to us wondrously like to God himself. But complete means perfect, and the first condition of aspiring to such high dignity is to chase from the heart all hatred of party, religion or race, all desire, all deceit. And, since we must play a part in the universal comedy, let us enter on it with head more high and heart more light; let us make sport of ourselves under the advocate's robe, the scholar's gown or the imperial purple, ready on occasion to tear it asunder and lay bare our heart.

"If it is too hard unaided to regain that virginity of soul and to turn on the world that frank gaze of the child, which we have lost so many years, let us turn to spiritual guides, whom we will beware of seeking in this human masquerade. For my past, I know of but one such: the hero. Not the mountain-climber, nor those occasional heroes whom a cry or a generous action has immortalized. * * * That which distinguishes the real hero, the hero by vocation, is not the tumult of arms, nor anything that dazzles the eye: it is something at once so near to us, so simple and so great that it inspires us with a desire to equal it and with despair of ever doing so. It has but one virtue, which is not genius: genius is the arm, it is not the soul of heroism; this virtue, simple and even common in its aspects, singular even in its home, is nothing but sincerity. Peter, descending from his throne and mingling, axe on shoulder, with the carpenters of Saardam, merits no more the title Great than the humblest of us who, in deed, manner, speech, shows nothing of the professor, the business man or the soldier. Washington the man appears already in the avowal frankly made by the eight-year-old boy to his father, vexed at the chopping of his fine trees. I did it, cried the future founder of America. This was the first victory of his life.

"We proclaim the hero inimitable largely to excuse ourselves from imitating him: all that in him dazzles the fools is that which limits him, in other words, detracts from him in the eyes of the wise; it makes Jesus the miracle-worker, Joan of Arc the visionary. The most degrading of idolatries is not to confound the sun with Him who created it, it is to admire Shakespeare for his witticisms, Bayard for a skillful sword-thrust; it is to honor Francis of Assisi for his stigmata.

"Heroism is always true and the truth always heroic; and we are made of the stuff of heroes. Far from putting heroism in the margin of history, as an *illustration de luxe*, we ought to absorb it and fill our every-day life with it, or, in other words, we ought to be absolutely true even in our most ordinary occupations, in the public place as well as at the fireside. There is not one time for truth and another for falsehood; and truth discounted, truth into which falls even an atom of falsehood is the opposite of truth. Truth, like God himself, is absolute, infinite, and yet wholly present in the least of its manifestations." M. E. H.

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